

# Church Union

## News and Views

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Organ of the Continuation Committee

of the

South India Joint Committee on Union

Vol. III

SEPTEMBER 1932

No. 2

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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA

Post Box 501, Park Town, Madras

1932

THE  
**Christian Literature Society for India**

POST BOX 501, PARK TOWN, MADRAS.

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# CHURCH UNION

## News and Views

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## Editorials

### The Day of Prayer

At its meeting in Bangalore in June, the Joint Committee on Church Union issued an Appeal for Penitence, Thanksgiving, and Prayer with reference to church union, especially in South India. The Committee asked not only the members connected with the three negotiating Churches to join in prayer on that day but asked that all those interested in the union of the Church of Christ on earth should unite in prayer that day.

The highest hopes of the Committee have been fulfilled. More than 50,000 copies of the Appeal were printed in leaflet form and distributed far and wide. It was planned that a copy of the Appeal should be found in every home in the uniting Churches. The Appeal was also widely printed in the Press—daily; weekly and monthly.

It is evident that the Day was very widely observed. Careful plans were made in most places and the subject of union was before the people

all the day. What may be regarded as a typical day was observed in Vellore. At the morning service a careful programme was arranged and not less than six persons took part therein. The whole appeal was read, different persons led the congregation in penitence, thanksgiving and prayer. A special sermon was preached showing the relation of prayer to the union of the Churches. The whole congregation united in acts of penitence and thanksgiving. In the afternoon a conference on union was held among the leaders of the Church. In the evening a special service in charge of the Y.W.C.A. of the Medical College and the S.C.A. of Voorhees College and the Theological Seminary was held at the Medical College and students from the various institutions took part in the prayers and scripture-reading. A sermon was preached on 'Your sons and your daughters shall prophesy'. After the service the young men and women said, 'We shall hold prayer meetings for this subject regularly. This union movement must become ours and we must see it through to success'. A similar meeting, attended by not less than 400 students, was addressed on the subject by the Bishop of Dornakal in Madras. When the students see the vision of union we may be well assured that it will be carried through to success.

A cable was received by the Bishop of Madras from the Bishop of Mombasa saying that they were studying the South India Scheme as a basis for union in Kenya, and that they were observing August 21 as a day of prayer. We may rest assured that when we all pray together we shall all soon be united in other matters also.

### NEXT MEETING OF THE JOINT COMMITTEE

The Continuation Committee at its meeting in Madras on the 22nd, 23rd, and 24th of August decided that the next meeting of the Joint Committee should be held in Wesleyan Synod Hall, Royapettah, Madras, on Nov. 30th, Dec. 1st and 2nd. The main business of the Joint Committee at that time will be the consideration of the reports of the two sub-committees appointed at Bangalore, viz. that on re-drafting the documents into their permanent form, and that on the division of the territory into Dioceses, and Business Arrangements.

## Bishops' Message to Metropolitan

(From 'THE STATESMAN' of Calcutta, 23rd August, 1932)

We publish below an extract from the Calcutta *Statesman* that will be of real interest to the readers of CHURCH UNION—NEWS AND VIEWS. In



our last issue we published a letter from certain Oxford scholars with reference to the action taken by the Episcopal Synod on the question of inter-communion at meetings of the Joint Committee on Union. These Oxford authorities claimed that the Bishops had acted entirely contrary to tradition and authority. It is therefore interesting to know what other Oxford Scholars think on this subject. The clipping from *The Statesman* is as follows :—

The Bishop of Gloucester, the Bishop of Oxford, Bishop Palmer, the Dean of Exeter and Canon Watson have addressed an open letter to the Metropolitan of India, designed to help in meeting criticisms of the action of the Synod of the Church of India, Burma and Ceylon in regard to Church reunion in South India.

The criticism was contained in a document issued by certain professors and other clergy at Oxford and published in *The Times*.

While reaffirming their belief in the Episcopacy and recognizing "the soundness of the rule of the Christian Church which would forbid, in normal circumstances, inter-communion with those who are separated from us," the Bishop of Gloucester and his co-signatories add :

"But we believe that the Church has authority to dispense with that, as with other ecclesiastical rules, if the well-being of the Church and of the individual Christian soul demands it. We consider that the resolution of the Lambeth Conference, which would not question the discretion of a Bishop who allowed such inter-communion in special cases, represents the legitimate exercise of the dispensing power of the Church, and we consider that in the case of the South Indian Churches, where the barriers of separation have been broken down by all but the final acceptance of the scheme of reunion, inter-communion amongst those who, as we believe, under the guidance of God's Holy Spirit, are united in the active promotion of Christian fellowship, may equally be allowed without any derogation to the Catholic order."

It is interesting to know who the signers of this letter to the Metropolitan are, for they are not one whit less distinguished than the men who issued the former document. The Bishop of Gloucester was formerly Regius Professor of Theology in the University of Oxford. The Bishop of Oxford was formerly Dean of Christ Church and is a Theologian of repute and author of various theological works. The Dean of Exeter is Dr. Matthews, formerly Professor of the Philosophy of Religion at King's College, London, Canon Watson is the present Regius Professor of Ecclesiastical History in the University of Oxford, and Bishop Palmer was formerly in Bombay and is an authority on Church History.

## ‘Catholics’ and the South India Scheme

Many Catholics seem to be asking themselves the question as to whether they can be members of The Church of South India after union has been effected. We print in this issue an article by the Calcutta correspondent of *The Church Times* of London and also a couple of letters that were sent to the *Times*. The writers of these documents seem to imply that the members of the Joint Committee have made such colossal blunders that no Anglo-Catholic could find a spiritual home in this united Church. It is interesting in this connection to note that *The Church Times* a couple of weeks ago quoted with approval the letter of an extreme Independent who wrote to the *Madras Mail* saying that the united Church was so thoroughly committed to High Church views that he and his fellows could not possibly sanction the union. It looks as though extremes were here nullifying each other's arguments, for if both extremes agree in condemning the Scheme it must be pretty nearly the *via media* that is acceptable to most people.

But is there room in the scheme for the Catholic? Without hesitation we reply ‘Yes, most certainly’! Not one word has been added or altered without considering its effect not only on the ‘Protestant’ but on the ‘Catholic’ also. Every endeavour has been made to provide that both Protestant and Catholic shall find freedom to live according to their consciences in the united Church. The whole attempt at union is to make possible a Church in which both the Evangelical and the Catholic can dwell together as brethren. Every safeguard has been accepted to guarantee to the Catholic that he will always be given all the facilities he wishes for practising as well as believing his principles. No man's conscience will be overridden, nor will any man be asked to do anything against his belief. The whole purpose of the scheme is to provide a spiritual home for all Christians.

It is true there will be one difficulty. The Church of South India will not be an exclusive Church. There will be no Act of Uniformity in its worship. Provided the minimum necessary to secure that the Sacraments are really the Sacraments ordained in the Gospel, no compulsion is to be exercised on the congregations. To the Bishops is entrusted the duty of advising and teaching concerning worship and of forbidding definitely heathen practices, pending a reference to the Synod. Again as regards belief the united Church states its adherence to the Christian Faith as the basis of Union and it acknowledges the Apostles and Nicene Creeds as sufficient statements of that Faith: and it tests its Faith by the Bible. Apart from that the Church lays down no general catechism or statement of the Faith which is to be enforced on the whole Church, though it reserves to itself the power to issue general statements for purposes of instruction if it



so desires. Within these necessary limits all are free to give their best thought and teaching to the Church.

If compulsion in these matters were to be exercised, Church Union would never be accomplished. It must be admitted (whether we believe it true or not) there are many people in South India who believe that they have had genuine experiences of sins forgiven, complete restoration, and genuine fellowship with the Risen Lord. These are not all Catholics, nor are they all Evangelicals. That a united Church can be formed which will exclude either group is to our minds an impossibility. Hence both must be included, much as some may feel that they alone are right. But those who have led this movement feel that God has blessed both groups and they therefore do not see how they can form a united Church with God's approval that will leave out some of those whom God is manifestly blessing.

The Joint Committee is deliberately trying to organize this united Church on the basis of a 'ministry that all can recognize'. Those of the Joint Committee who are not connected with the Churches having an historic episcopal ministry feel that by means of this union they will again come into that fellowship, and they rejoice in that fact. They, however, feel that there is one thing more important even than the historic episcopal ministry, and that is a ministry directly acknowledged and blessed by God Himself. They know they have such a ministry and therefore cannot and will not deny that ministry. They wish to bring that ministry into the united Church. Not that they don't believe that an historic ministry may also be a God-blessed ministry. They do believe that, yet they would be glad if those who believe in an historic episcopal ministry would deliberately put emphasis on the blessings of God as manifested in the work of the ministry as well as on the manner of ordination. We shall surely get furthest and accomplish most when we all agree that a God-blessed and historic ministry is found throughout the whole Church. Because of this and similar reasons pertaining to all the principles involved, the Church after union will be greater and stronger than any of the parts before union.

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## Articles

### The Oxford Theologians' Note

If I venture to criticise the Note issued by certain Oxford theologians\* upon the Resolution passed by the Episcopal Synod of this Province with three dissentients, I trust I shall not lay myself open to the charge of presumption, for I can make no claim whatever to that scholarship of which

\* Published in the May issue of the *Calcutta Diocesan Record*.

they are the acknowledged possessors and for which as one brought up in a scholar's home, I have the profoundest reverence and respect. I venture to think, however, that the subject with which our Resolution dealt, was only in part a matter to be determined by scholarship and it is not in that part that we differ from the scholars. I must however qualify the statement in regard to the question of the 'spiritual efficacy' of sacraments irregularly ministered, for this is clearly involved in our Resolution. Upon this point scholars of comparable eminence differ, and I find among the signatories of a letter written to the *Times* before the Lambeth Conference of 1930, which advocated the acceptance of the South India Union Scheme with its 'interim irregularities', the names of Professors J. F. Bethune Baker, F. C. Burkitt, and G. G. Coulton. They would not I venture to think have signed the Statement under review.

I venture then to call attention to the following points in the four statements contained in the Note referred to, following the order in which they are therein arranged.

1. The first statement opens with the words '*The proposed procedure goes far beyond anything sanctioned or suggested even by Resolution 42 of the Lambeth Conference of 1930*'. Surely this is misleading and inaccurate.

(a) Resolution 42 deals with a different subject, namely that of isolated individual Anglicans for whom celebrations of the Holy Communion by an Anglican priest '*are not available for long periods of time or without travelling great distances*'. In stating that Resolution, however, that the Bishops of the Anglican Communion '*will not question the action of any Bishop who may, in his discretion (exercised in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church concerned) sanction an exception to the general rule*', the Resolution definitely suggests that the celebrations of the Holy Communion by non-episcopally ordained ministers are '*spiritually efficacious*', and certainly sanctions the principle of exceptions from a rule in special circumstances. Now these are two of the considerations that weighed with the majority of the Bishops in arriving at the decision to which such serious objection is taken.

The Bishops of this Province naturally first considered whether the Celebrations in which they were asked to share would indeed be a 'Communion of the Body and Blood of Christ'. They did not consider whether it would be right for our delegates to take part in such Celebrations, regarding them merely as 'Agapes' and not as Sacraments of the Body and Blood of Christ, as was urged by a prominent Anglo-Catholic Bishop at Lambeth, for I think that the suggestion of a dual conception of the same Service



by those taking part in it did not occur to them as being a possible expression of the deep feeling of unity experienced in the Conferences.

No doubt there is much diversity of thought regarding the Blessed Sacrament among those who kneel side by side in our Churches to receive, but a diversity of thought which went the length of denying that it was the true Sacrament as ordained by Christ Himself, would far exceed the limits possible to those who desired to realise and manifest their union in Christ.

In arriving at a decision on this point the Bishops had before them :—

(i) This suggestion of their 'spiritual efficacy' which underlies Resolution 42. There could be no question of the Lambeth Conference sanctioning what was spiritually inefficacious, under any circumstances; if such sacraments had been regarded as incapable of conveying sacramental grace, instead of sanctioning this exceptional procedure, the Bishops would have urged the duty of 'Spiritual Communion' which was, during the discussion, put forward as the right solution of the difficulty.

(ii) The statement of the Committee appointed by the Archbishop of Canterbury after the Lambeth Conference of 1920, *'that these (the non-episcopal ministries referred to) are real ministries of Christ's Word and Sacraments in the Universal Church'*. Now though these words are qualified by the words *'in their several spheres'* in a previous sentence, and it is stated that sacraments so administered may be *'in varying degrees irregular and defective'*, they clearly suggest that 'sacramental grace' is conveyed by them.

(iii) The statements of a number of prominent Churchmen, such as the Archbishop of York, and Dr. Williams (one of the signatories of this Note), that they cannot deny the 'spiritual efficacy' of the Sacraments administered by non-episcopally ordained ministers.

(iv) The constant assertions of persons of non-episcopal Churches, that they are definitely conscious of receiving the same sacramental grace, which we ourselves claim to receive. Must not the theory that sacramental grace cannot be received except in Sacraments duly administered by episcopally ordained priests in accordance with the requirements of Catholic Order be brought to 'the bar of fact'? Surely we cannot rule out the experience of those who use these Sacraments, and deny the possibility of God's willingness to use them as means of grace to His separated children, on *a priori* grounds!

One of the fundamental questions underlying this present controversy is just this matter of the 'spiritual efficacy' of the Holy Communion when

administered by non-episcopally ordained ministers. I recognise the difficulty of discovering what if any are the special graces given to those who faithfully receive the Blessed Sacrament when duly administered in accordance with Catholic Order, which are denied to those who with genuine faith receive the sacrament administered in an 'irregular' way. Prof. A. E. Taylor in the Chapter on 'Sacramentalism' in the second volume of *The Faith of a Moralist* has indicated some of those difficulties in comparing sacramental and non-sacramental religions, but his remarks would apply to the investigation of this question of the 'spiritual efficacy' of sacraments 'regularly' and irregularly 'administered'. But clearly more is needed than the mere assertion of a theory, and the time seems to have come when the subject should be carefully investigated and theories be substantiated by facts.

(b) In the second place Resolution 42 clearly recognises the possibility of an exception being made in special circumstances, and the Note which was added to the Resolution as first adopted, emphasises the fact that exceptions so made, do not involve a breach of the Church's recognised rule. The words, to which I refer, run as follows: '*But we would point out that the very special circumstances, and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church that the minister of the Sacrament of Holy Communion should be a priest episcopally ordained*'.

It may be asked whether the Resolution of our Episcopal Synod gives evidence of such '*special circumstances*', and '*strict regulations*' as are there referred to. I think the following quotation from our Resolution will make it clear that this is the case. '*When all the Churches are pledged to complete the union, and substantial agreement on fundamental matters has been reached by the three negotiating Churches and they are thus pledged to put an end to the continuance of separated ministries, the results of a formally achieved union may on special occasions be enjoyed by anticipation.*'

The Lambeth Conference Report of 1930, rightly stated that '*The general rule of our Church must therefore be held to exclude indiscriminate Inter-communion, or any such Inter-communion as expresses acquiescence in the continuance of separately organised Churches*'. Our own Resolution follows strictly on these lines, and it is not till the Uniting Churches are thus '*pledged to put an end to the continuance of separated ministries*' that any departure from the established rule is contemplated.

The Oxford Note omits all references to the conditions set down, and '*the special circumstances*', namely '*meetings of the Joint Committee and*



*Retreats organised by it*, in which alone the possibility of such inter-communion was contemplated, but it does draw attention to a piece of misleading wording in our Resolution, in which the word 'achieved' may well be taken to refer to the final completion of the process of unification, instead of the inauguration of this process which was in our minds.

With the inauguration of the scheme two important principles become operative :—

(i) The 'Gentleman's agreement' whereby Anglican conscientious convictions regarding the requirement of an episcopally ordained minister for the 'regular' administration of the Holy Communion are safeguarded.

(ii) Liberty is granted to all communicants of the Uniting Churches to communicate at any altar, whereby the liberty of conscience for which the S.I.U.C. stands, is secured.

It is thus possible after the inauguration of the scheme for any former Anglican to receive the Holy Communion at the hands of a former S.I.U.C. or Wesleyan minister should he have no conscientious conviction against so doing. This is one of the 'irregularities' to which toleration has been extended in view of the fact that the principle of an episcopally ordained ministry for the United Church has been accepted and is in process of realisation; this is in accordance with that principle whereby God accepts men for what they are becoming, rather than for that which they already are.

It was this position which, the Resolution of our Episcopal Synod, in a strictly limited measure, anticipated.

Of the four Bishops who are now included in our delegation, two came out to India as missionaries under the auspices of the S.P.G. and it is certainly unlikely that they would lightly advocate any exception being made to the rule of the Church. Nothing but the strongest conviction that they were being led by the Holy Spirit in the process of a creative act of God, whereby He was bringing together sundered parts of His Church, would have led them to support, even in this restricted measure, the request of the S.I.U.C. and Wesleyan Conferences. Are we to rule out the possibility of God under any circumstances willing that a thing should be done which is not in accordance with the accepted rule of the Anglican Church?

Are we wrong in believing that those who are meeting together in Conference humbly seeking to be led by the Holy Spirit to the right solution of the difficulties they so keenly feel, are the people to say whether the

Holy Spirit is impelling them to do a thing from which their whole traditional upbringing would hold them back? Surely this is not a matter to be determined by scholarship, we are all agreed as to the accepted rule of the Anglican Church on the subject, but unless the Holy Spirit is bound by the rules of the Church it is possible that He may lead people in special circumstances to act contrary to them, and it is spiritual sensitiveness to the movement of the Spirit that will enable them to recognise His leading rather than scholarship. Those outside such a Conference may form their theories as to what the Holy Spirit might be likely to do, but theories 'must be brought to the bar of fact, which means experience'.

I am not unconscious of the danger lest sentiment or personal inclination be mistaken for the guidance of the Spirit of God. But there are two reasons which would lead me to feel that in the present instance our delegates are not mistaken. In the first place, the Holy Spirit seemed to them to be urging them to do a thing which is repugnant to their deep-rooted convictions; it would have been far easier for them, as it would have been for us when considering this matter, to have taken up a rigid attitude and to have refused to depart in any circumstances from established rule. It was certainly for them the harder thing which the Holy Spirit led them to think He willed.

In the second place is not isolation one of the most fruitful causes of exaggeration and loss of due proportion? We are familiar with this in Nature. I read the other day in *Nature* of the Research Laboratory at Farnham Royal in Buckinghamshire, which is maintained solely to discover those factors necessary to the maintenance of that equilibrium, where the growth of crops is concerned, which is essential if we are to receive the fruits of the earth in due season. One of the worst effects of schism in the Christian Church, which is in effect the removal of Christian people from their true environment in the fellowship of the Catholic Church, is thus unbalanced growth, both in the separated parts and the parent body, which distorts the Faith laying undue emphasis on some particular element, and ignoring others. When Christians of good will, at present separated in different denominational surroundings are brought together in Conference, earnestly seeking to be led by the Spirit of God to a right understanding of those questions upon which they are at present divided, experience shows that they are led to conclusions which their friends in each of their several denominations are slow to accept. Is this not due to the working in the spiritual sphere of that same divine principle, which in the physical world we call the 'third law of motion', and is it not therefore right for us to say to our delegates to the Unity Conference, 'you share with us in our common inheritance of the Faith and Order



of the Catholic Church, but we know that we have suffered loss through the separation from us of those with whom we are now seeking to be reunited. It may be that in your fellowship with them you will experience an overwhelming impulse to do something which may be at variance with our inherited tradition, but which you are convinced is from the Spirit of God. We dare not forbid you to do it lest haply we be found fighting against God, but we cannot authorise you to do it, because we have not as yet shared in that experience which alone can justify either you or ourselves in withholding in special circumstances that obedience which we owe to the established rule of our Church?

2. The second statement complains that '*the proposal*' which we considered in the Episcopal Synod '*appears to emanate from persons who are not members of the Anglican Communion and there is no evidence that it has behind it any considerable weight of Anglican opinion*'. I am not sure if those who wrote this note made any enquiries as to the existence of any considerable body of Anglican opinion which was ready to support the request addressed to us, but had any enquiry been directed to myself, I would have told them that there was an extensive movement on foot among prominent members of the Church of this Province to secure signatures to a petition to the Synod favourably to consider the request which had been addressed to it. On one of the leaders of this movement writing to me in reference to it, I earnestly advised them not to carry out this intention. I pointed out that such action would be likely to evoke a petition in a contrary sense and would create that controversial atmosphere at the time of our meeting which would be inimical to the calm consideration of the question and the earnest desire to be led by the Spirit of God. I am grateful to them for acceding to my request but I think it is somewhat hard to base on the absence of such expressed opinion a statement '*that there is no evidence that the request has behind it any considerable weight of Anglican opinion*'.

3. The third statement in this note runs as follows:—

*'The Synod by stating in advance that it will not "question the action of any (Anglicans) who feel impelled . . . to join in the Lord's Supper celebrated by ministers of the other uniting Churches", has given tacit encouragement to the proposed procedure'.*

The omission of the words which I have quoted above on page 3 between '*impelled*' and '*to join*' entirely alters the meaning of the '*any (Anglicans)*' of this statement by omitting all reference to those special occasions on which alone such action as the resolution foreshadows might be taken.

By the omission of the conditions pre-requisite to any such inter-communication and of the 'special occasions' on which alone it is subsequently contemplated as justifiable, the Note has suggested such a general permission for inter-Communion, as would justify the statement in paragraph (iv) of their statement, but which is entirely foreign to the Resolution passed by our Synod.

It is difficult to know how you can avoid doing what is apparently here referred to as '*stating in advance*' when you are called upon to answer a definite request which has been addressed to you in anticipation of a meeting which is to be held in the future. Certainly we felt it our duty when an important and difficult question had been submitted to us, to do our best to give a clear answer to it. It is misleading to say that our answer gave that '*tacit encouragement to the proposed procedure*', unless it is clearly stated that our directions to our delegates were to the effect that it was they alone who could know whether the Spirit of God was demanding of them exceptional action or not. The Synod asserted its unwillingness to limit their liberty and gave them the assurance that their action under the specified conditions and on the special occasions indicated, would not be called in question.

4. The last statement in the Note maintains that the '*proposed procedure constitutes in principle a clear violation of Catholic Order*'. In other words, it maintains that there can be no exception to a rule which does not violate the principle of which the rule is a special expression. This is the second of the two main questions raised by the Note under consideration, namely, can 'Sacramental Grace' be conveyed through Sacraments which are 'irregularly' administered, and secondly, may an exception be made to an established rule under special circumstances. I have already referred to both these questions above, and in addition to the Note to Resolution 42 of the Lambeth Conference which I there quoted, which emphatically asserts that by emphasizing the very special circumstances in which and the strict regulations in accordance with which an exception is to be made, it is made evident that the rule is not being broken, I would quote some words from the Archbishop of York's charge, entitled *Thoughts on Some Problems of the Day*. He writes:—

'To make an exception in exceptional circumstances is a way of affirming the general rule, and even of safeguarding it; for nothing so much imperils a general rule as to enlist in opposition to it the generosity of human nature, by a rigid enforcement that takes no account of special circumstances.'



Certainly I venture to say that there was not a Bishop who supported the Resolution of our Episcopal Synod who would not have endorsed that statement. For 12 years our delegates have maintained that an episcopally ordained ministry is essential for a united Church in which we could join, and it is the acceptance of this principle that makes it possible to consider the possibility of an exception under very special circumstances. It does not set the ministrations of persons not episcopally ordained on the same footing as those of duly ordained priests. The very fact that it is exceptional action emphasizes that point. It is true, as I have stated above, that we believe in the 'spiritual efficacy' of their sacraments, but we believe that the ministers of them lack that authority which alone belongs to those who receive it from the Catholic Church in accordance with Catholic tradition. I know that it is just on this point that there is diversity of opinion within the Anglican communion and this is a question which I have urged should receive the most careful study and consideration.

The Note is closed with a statement which, I fear, may prove discouraging to Catholic-minded priests contemplating work in India, and which to that extent is opposed to the line which I have consistently followed during the past ten years. Those taking part in these negotiations have and again emphasized the fact that they wished the Catholic-minded priest and layman to find their place in the United Church and to make their full contribution to its life and thought. I have felt that in South India such persons are in a minority and have urged that the Diocese of Colombo should join in the Union to make good this deficiency. Surely if any precious truth is in danger of being sacrificed those who hold it should come out and press it upon the attention of those who are ignoring it? It is true that they might find in the closer fellowship of Christians of different denominations in the mission field that environment which might in some measure modify their views, but that would not mean the sacrifice of truth, but I should hope, a truer vision of truth in the due proportion of its various component parts.

I have written this Note with great diffidence conscious alike of my own lack of those gifts which would qualify me to question the opinion of scholars, and of the deep debt of gratitude which I owe to these special scholars for the books which they have written. But I have been emboldened to do so by the conviction that the full evidence was not before them when answering the letter which sought their opinion.

## The South Indian Scheme

### Things Made Worse at the Bangalore Conference

(From 'THE CHURCH TIMES', August 5, 1932)

CALCUTTA, July 1923.

The Joint committee on Union in South India met on June 15, and the three following days at Bangalore. There were nine delegates of the Church of India present, among whom were the Bishops of Dornakal, Madras, Nasik, and Tinnevely. The Superior of the Oxford Mission was not present. He had resigned his membership of the delegation in consequence of the unfortunate encouragement given by the Episcopal Synod to the Anglican delegates to violate Catholic Order; but in any case, grave illness would have prevented him from going to Bangalore. The delegates from the other two bodies numbered no fewer than thirty: which seems strange, as the Anglican Communion in the South outnumbers the other two put together. Possibly there is some good reason for the disparity.

On June 16th, the Bishop of Madras celebrated the Holy Communion for the delegates, on the 17th the Rev. W. H. Spencer (Wesleyan Methodist), and on the 18th the Rev. A. Silver (South India United Church). The Bishop of Madras has announced in his *Diocesan Magazine* that he did not communicate at celebrations of Holy Communion presided over by ministers without episcopal ordination, as his diocese was so strongly opposed to it. As regards the other Anglican delegates, nothing has transpired.

### CONFESSIONS OF FAITH.

The representatives of the body known as the S.I.U.C., which was formed by a combination of Presbyterians and Congregationalists, are responsible for some resolutions of critical importance, which they prevailed on the Committee to accept. At the end of the section headed "Faith and Order", there is the following note: "It is understood that it will be competent to the United Church to issue supplementary statements concerning the Faith for the guidance of its teachers and the edification of the faithful, provided that such statements be not contrary to the truths of our religion revealed in the Holy Scriptures." This is now deleted, and the following substituted: "It is understood that the act of union will not debar any group or body entering the union from continuing, for the guidance of its teachers and the edification of the faithful, the use of any Confession of Faith which it has previously employed. The United Church will also be competent to issue supplementary statements for the same purpose, provided that these are not contrary to the truths of our religion revealed in the Holy Scriptures."



The significance of this alteration is obvious. What confessions of faith the S.I.U.C. now uses we in the North have no knowledge; but it may be that the United Church will find itself committed to confessions of faith as far removed from one another as is the Roman Catechism from the Westminster. We are possibly to have a semblance of unity of Order after thirty years, though, as we shall see directly, that is by no means certain; but we are not even to have a semblance of the unity of faith. Each uniting body will continue to use its former confessions of faith. One cannot help speculating as to whether our Anglican delegates had before them copies of these confessions of faith when they assented to this change, or whether they accepted them blindfold.

### BELITTling HOLY ORDERS.

As regards the unity of Order or its semblance, the S.I.U.C. have been given permission to insert a note in the Basis of Union, stating in what sense they accept the historic episcopate; and the same body has also prevailed upon the Joint Committee to accept the following proviso: 'But this acceptance (i.e., of the ordination of presbyters by the bishop and the consecration of bishops by not less than three bishops) does not bind the United Church to any particular theory concerning episcopacy or concerning Orders of ministry; and the United Church shall not require the acceptance of any such theory as a necessary qualification for its ministry, nor make it a determining factor in its relations with other Churches.'

That is quite plain. The United Church is to think so little of Holy Orders, in the Catholic sense, that it may enter into full communion with other bodies who utterly reject it. This is made, if possible, still plainer by the following resolution, accepted by the Joint Committee, also at the instance of the S.I.U.C.: 'After this period of thirty years, the United Church must determine for itself whether exceptions to the rule of an episcopally ordained ministry shall continue to be made or not, and if so, of what nature, giving in their consideration full weight to the fundamental principles of the union, viz., that the ministry of the United Church must be a fully unified ministry, and that at the same time full fellowship and communion must be maintained by the United Church with all those branches of the Church of Christ with which the uniting Churches now severally enjoy such fellowship, and that that fellowship must continually be widened and strengthened, provided that the status of those at that time already received as ministers in the United Church shall not be affected by any action which the United Church may then take.'

Holy Order is of such minor importance that, even after thirty years, the United Church may still determine to allow exceptions to the rule of an episcopally ordained ministry if such action will widen and strengthen the fellow-

ship, now enjoyed with bodies who reject "the historic episcopate". Will there necessarily be even a semblance of unity of Order?

### CONFIRMATION

Serious anxiety was expressed at the meeting of the General Council in February, as to the place of Confirmation in the United Church. The paragraph dealing with it was regarded by many as most unsatisfactory, and it was hoped that this meeting of the Joint Committee would explicitly express the intention of eventually making Confirmation the completion of Baptism in all cases. To use the words of Bishop Westcott, of Durham, in a letter to Archbishop Benson: 'The fullness of the conception of Confirmation—the open confession and the laying-on of hands—seems to me to have been providentially committed to our keeping, and we are bound to guard the trust jealously.'

How have our delegates guarded the trust? At the instance of the S.I.U.C., they have passed the following resolution: 'All persons who have been confirmed or have been admitted as communicants by any of the services of admission in use in any of the uniting Churches, shall be recognized as communicants throughout the whole United Church; and the various methods employed in the uniting Churches for admission to communicant status may be continued in the Church after union, unless by general agreement common forms of service shall be framed for use in the Church.'

In the section dealing with the functions of bishops, it is stated that it belongs to his office to administer the rite of Confirmation; but again, at the instance of the S.I.U.C., it was resolved that the following footnote be added: "This does not affect the continuance of the custom of the Malabar Church Council of the S.I.U.C., where, in accordance with the rule of the Basel Evangelical Mission, the presbyters administer Confirmation."

### CONSECRATION OF BISHOPS

Grave anxiety was also felt in the General Council of the Church of India as to the proposal to associate presbyters with bishops in the consecration of a bishop, not merely on the first occasion, but at all subsequent consecrations. Such association of presbyters in the consecration of a bishop seemed to many to be a make-believe. A presbyter cannot hand on what he does not possess. The answer the Joint Committee has made to this anxiety is that the following words shall be incorporated as a note: 'In view of the common desire to carry over from the uniting Churches into the United Church all elements which in any way contribute to the fullest expression of truths which have been valued in the Christian Church, it shall be permissible, when desired by a Diocesan Council, for presbyters to join with

the bishops in the laying-on of hands at the consecration of a bishop, provided that it always be remembered and taught that the true Consecrator is God, to Whom prayer is made.'

Each Diocesan Council is to decide whether presbyters are to assist in the consecration of bishops. The whole matter is clinched by the information that the true Consecrator is God; and that is just about as convincing as the retort of a child who, on being told that he should be obedient because he owed his life to his parents, replied: 'It was God who made me, so the Catechism says.'

### A NEW PROVISION

There is a curious new provision apparently limiting the power of bishops, again at the instance of the S.I.U.C., that if the bishops have stayed action in matters concerning the Faith and doctrine or the worship of the Church, or the condition of membership, or the functions of the ministry, as they have the power to do according to the proposed Constitution, they may be overridden by calling into use the same powers as those used for the alteration of the Constitution.

The Joint Committee have, however, consented to allow it to be stated that it is one of the special functions of presbyters to declare God's message of pardon to penitent sinners, and the Anglican Church is also allowed to explain in the Scheme for the Basis of Union what is its attitude with regard to Confirmation.

Such are the main results of the meeting at Bangalore, stated as far as possible in the terms of the resolutions themselves. The Committee then went on to lay down certain principles as regards territorial division. To begin with, there are to be from ten to twelve dioceses, possibly in some cases with assistant bishops, and in each diocese it is said to be desirable that there should be congregations of not less than two out of the three uniting bodies.

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## This is My Body

BY REV. ALFRED E. GARVIE, M.A., D.D.

*Principal of New College, University of London, London, England.*

(From *The Christian Union Quarterly*, Baltimore, U.S.A.)

In his charge, delivered at his primary visitation, now published under the title *Thoughts on Some Problems of the Day*, the Archbishop of York deals, among other subjects, with 'Eucharistic Doctrine'. His opening sentences must arrest attention: 'It is sometimes mentioned as a grievous paradox that the divisions of Christendom should arise about the sacrament



of unity. Grievous it certainly is; but to any other than a superficial observer it is no paradox. The unity which ought to exist among the disciples of Christ is not mere common feeling; it is fellowship, partnership, communion, fellowship of the Holy Spirit. It is natural rather than paradoxical, that where unity is impaired, this should be reflected in its sacramental expression' (p. 133). I am running the risk of being regarded as 'a superficial observer' in differing very respectfully from His Grace, in still regarding the divisions at the table of the common Lord as a paradox. Is there not a common faith, hope, and love towards the Lord Jesus Christ in personal Christian experience to ensure an adequate fellowship, which is not mere feeling so as to justify a common participation in 'the sacrament of unity'? In answering this question with an emphatic affirmation I am, I believe, expressing the general conviction of those, not Free Churchmen alone but Churchmen as well, who desire that the beginnings even of the movement towards Christian reunion should be made manifest to the world in partaking of the one bread and the one cup.

I recognise, however, that not Anglicans only, but Lutheran and Reformed churches on the continent, at one time Scottish Presbyterians, and even now the strict Baptists regard the privileges of fellowship at the table as confined to those who are in the same ecclesiastical communion; the observance does not attach itself for them to what is common to all Christians, but expresses rather agreement in creed, ritual, and polity. I refrain from raising the issue, which of these two views is the more 'superficial' as that would be a controversial challenge. I add only this, that I try to carry out the golden rule in the American humorist's version by endeavouring in all charity 'to be the other fellow'. I can find a justification for this second view if there is a necessary connection between the essential unity of 'the body of Christ' and the external mode of its manifestation to the world in 'faith and order'. For me there is no such necessary connection; but I respect the convictions of those for whom there is. What we who hold the first view must learn is to recognise that our brethren who hold the second view, and so feel under obligation to deny us the freedom of their celebrations, are not less charitable than we are, in withholding what their conscience forbids them to share. What is even more important than the solution of this present practical problem in the movement towards the reunion of the churches is that Christians should try to rise above the differences of interpretation of the ordinance to realise the common experience and the common purpose which they can share together; for where the metaphysics divide, the faith, hope, and love towards the Lord Jesus Christ may unite. The main purpose of this article is to explore the possibilities of mutual understanding, and the archbishop's statement of what

the Lord's Supper means to him holds out, after the less promising beginning, a large measure of encouragement; for I gladly find myself in agreement with him.

But before I state the points of agreement, let me indicate by what steps I rise above the view which some of my Congregational brethren hold to what they would probably describe as a high church view, although it is substantially the view held by Dr. Dale, and is still held by some of our scholars and thinkers. To me a symbol is a vain show, unless it so appeals to those to whom it is addressed that it not only expresses but conveys what it expresses. The bread and the wine, or rather the breaking the bread and the passing of the cup, for the acts are more significant than the objects, are not effective symbols, unless they prove to faith the means of grace, Christ offering himself to be received. I resent the use of the phrase 'mere commemoration', when employed in depreciation of a view which begins where Christ himself bade his disciples begin: 'This do in remembrance of me'. For even when regarding our beloved, 'absent from the body, at home with the Lord' we long for 'the touch of a vanished hand, and the sound of a voice that is still' is there 'mere commemoration', are not faith that they live with Christ, hope of once sharing their glory, and love for them as thus living in glory quickened and strengthened? How much more must commemoration of him who died, and rose again and liveth for evermore rend 'the veil of sense between', and give us his real presence not corporeal in the elements (transubstantial, or consubstantial), but in all that the whole ordinance expresses and conveys to faith. But where he is, there he gives; his presence is grace, God acting in us and for us not only to bring us into closer communion with himself, but thereby into greater conformity to his perfection. Communion means conformity; we become like him when we see him as he is. (Never can I forget the impression made upon me by one of Henry Drummond's Christmas booklets, *Likeness by Looking*.) But we cannot be passive recipients of grace, faith energizes in love, our consecration to him is our response to his communication of himself to us. Of course he can, and does give himself to us by other means, such as the Gospel preached not in man's unwisdom or weakness, but in the wisdom and power of God, or in the experiences of life. When sacramentalists emphasise the special grace of the sacraments, I cannot but ask, what more or what else can Christ give but himself, and will he not always give as much of himself as our faith wills us to receive? At this point I can pass to the archbishop's exposition.

I shall not attempt closely to reproduce his thoughts, but rather express what thoughts his have stimulated in me, recalling some already familiar, suggesting others now new.

(1) The Archbishop lays stress upon the immediate antecedents of the acts of Jesus. Knowing as he did, the resolve which was being shaped in the mind of Judas, he made the last appeal of his restraining grace in offering Judas the choice morsel as token of favour. When that appeal failed, he did nothing to prevent the traitor's going on his deadly errand. He speeded him even with the words: 'What thou doest, do quickly!' Why did he do nothing to hinder? It would have been contrary to the method of his whole ministry to have used force, when love had failed. But still more the failure was to him the token that the hour had come to declare, and in declaring to confirm his own resolve of sacrifice. (May I add here the removal of a difficulty I have myself felt; for Judas' sake should not the act of treachery have been prevented? This difficulty has for my mind been relieved by the consideration, that the resolve was so fixed in Judas as to be morally the equivalent of the act; prevented, the resolve would have been, as it were, a festering moral sore in him; allowed, it produced a reaction, if not of godly repentance, yet of a remorse that made him not so bad a man as he might have been; to hinder a wrong threatened to another is a duty, to submit to a wrong oneself no evasion of duty but may be a duty itself.)

(2) The archbishop emphasizes the acts of Jesus as his declaration to his disciples of his surrender of himself to the will of God. The wicked suffer, and their suffering is often the penalty of their transgression. The innocent suffer with the guilty; this is the sacrifice that is the inevitable consequence of the solidarity of the race, the dependence for weal or woe of men on one another. The righteous may freely offer himself for, or accept suffering on behalf of others; this is self-sacrifice. It may be said that in the historical situation the death of Christ was the inevitable consequence of his ministry. Certainly; but he might have actively resisted, or passively accepted this consequence. He *willed* it in obedience to God and compassion for man, as the ransom for many, the blood of the new covenant. It was thus that he desired his disciples to think of, and accept his death. 'He was offering his life' says Dr. Temple, 'in sacrifice—consecrated to God and received by his brethren' (p. 143). It used to be the orthodox doctrine that our Lord's death was a sin-offering; and that it should be understood as a penal substitution; he was punished instead of us. It is doubtful whether any of the Levitical sacrifice ever had that meaning; and in my judgment it is an impossible interpretation.

(3) Much more adequate as an analogy, though imperfect, is the type of sacrifice of which Dr. W. Robertson Smith gave so full an exposition in his book, *The Religion of the Semites*. 'The sacramental meal was an appropriate expression of the antique ideal of religious life', says he, 'not merely because it was a social act and an act in which the god and his worshippers



were conceived as partaking together, but because the very act of eating and drinking with a man was a symbol and a confirmation of fellowship and mutual social obligations' (p. 269). 'There is', he further says, 'no sacrificial feast according to Semitic usage except where a victim is slaughtered' (p. 280). According to the primitive idea the god, the worshippers, and the animal victim all shared a common life. That life was renewed when it seemed as if the common bond were loosened, by the god and the clansmen sharing the common life as for them not symbolically represented, but actually present in the blood of the victim; the wooden or the stone altar was sprinkled with the blood, and thus the god received it; the victim was eaten, and so the blood received by the worshippers, or the blood might be sprinkled upon them. These things seem barbarous to us now; but are they not real, if crude attempts to express man's need of the divine life, and a recognition that life more abundant comes only through surrendered life. Much is made by some opponents of the orthodox doctrine of the atonement of the prominence in the *Epistle to the Hebrews* of the blood *sprinkling* rather than the blood *shedding*; but the writer of that epistle says expressly: 'without shedding of blood there is no remission'. The life that is imparted to men through Christ was a life surrendered to God, and that surrender was in the broken body and shed blood. 'We repeat his actions', says Dr. Temple, 'that we may enter into their meaning receiving the life he offered in sacrifice that in its power we may offer ourselves a sacrifice in union with his' (p. 143). The Sacrificial meal was the corporate act of the whole clan (every clansman had to be present at it); and the common life was renewed in that corporate act. Even so is the eucharist the corporate act of the Christian church; and if our divisions prevent the participation of the whole body outwardly, in spirit at least we should ever think and feel ourselves as taking part in the corporate act of the one church of Christ on earth and in heaven; we should be compassed by a great cloud of witnesses. He gave his physical body in his sacrifice that by sharing a common life in him, believers might all become his body on earth, not only in an invisible spiritual unity, but in a manifest unity of witness, worship, and work in the world.

(4) As his body was offered in sacrifice unto God on behalf of men, so does the church as his body on earth, whenever and wherever its members join in this corporate act not only proclaim his death as the sacrifice of the new covenant, the relation between God and men that he imparts, but also its incorporation in him, so that he in it through the members may continue to offer the sacrifice which is the world's salvation. This is a truth which Protestants in their dread of the travesty of it in the mass are prone to forget. The travail by which the kingdom comes is not at an end, and Christ endures

that travail in his church, as that church must endure it with him. It may be that the triumph waits because the travail fails. As the archbishop so fully urges, the church, as was Paul, must be crucified with Christ, not only in its own death to its own sin, but also in its solicitude and service to remove the world's sin, if it is to be raised with him in the fullness of his life in God. In such thoughts about the Lord's Supper Anglican and Nonconformist may meet, even if they do not yet sit often there together.

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## A. E. G. M.

These letters stand for a real force in the life of the Church of England to-day. Captious critics are not as wrong as they suppose when they interpret them as meaning an 'Association of Extraordinary Great Men' for amongst the leaders stand such personalities as Archdeacon Storr of Westminster, Archbishop Wright and Archbishop Head of Australia, the Bishops of Worcester and Ripon, Canons Raven and Guy Rogers. The movement was first conceived in the mind of that great missionary in Egypt, Douglas Thornton. In 1907 a small group met to discuss how Evangelicals could take their part in the Church field from the incubus of mere traditional holding of shibboleths and the drab colourlessness of uninspiring services. The essentials of the faith they wished to see free to develop in touch with truth and beauty as well as goodness. Amongst the earliest members were Canon Tait, the Bishop of Hereford, Watts Ditchfield, the late Bishop of Chelmsford and others. Later the movement owes much to the Rev. G. H. Harris now in the Isle of Man. In recent years Archdeacon Storr has been the leader to whom all have looked for guidance.

The cryptic letters have no doubt already revealed their significance. They stand for Anglican Evangelical Group Movement.

*Anglican* because the movement is within the Church of England, membership being open to the clergy and the laity and also to women. There are now some 1,750 adherents in all parts of the world.

*Evangelical* signifies that the fundamentals of evangelicism are its heritage. It proclaims the direct access of the individual to God through Jesus Christ. In this it is in closest touch and sympathy with evangelicals everywhere whether Anglican or not.

*Group* is included because the method of intensification and development is group fellowship and study.

*Movement* implies that it is not a sect or party fighting to maintain a fixed position but a progressive movement endeavouring to relate the eternal gospel to the ever varying needs and aspirations of the whole personality and also to the corporate body of Christ. The present members are distributed in some 40 groups who meet regularly for study. Each year a new subject is chosen and an outline of study and a book list issued. The findings of the groups are collected and made known at the annual London meeting. Beside this regular activity and fellowship throughout the year there is an annual residential conference for such members as can attend and each June there is a general convention at Cromer which is open to all. This lasts for a week and seeks to develop the deeper spiritual and intellectual life of the Christian who seeks to understand better the unsearchable heritage in God through Jesus Christ.

Members are elected after signing the basis which incorporates the principles of continuity with the evangelicals of the past, of progress under the guidance of the Holy Spirit, and of study of the revelation of God in the Bible assisted by all the contributions of scholarship, scientific and theological.

The essential aims of the Movement may be summarised as follows:—

#### AIMS

(1) To study afresh the Gospel of Christ in relation to the needs of our own day, and to proclaim it at home and abroad.

(2) To preserve the historic character of the Church of England as a reformed branch of the Catholic Church.

(3) To extend the influence of Liberal Evangelical thought within the Anglican Communion.

(4) To strengthen the spiritual and intellectual life of the Church by means of Teaching Missions; Literature; Quiet Days; Retreats and Conventions.

(5) To work for the cause of unity among all Christian people and, as our immediate contribution to this end, to promote fellowship and co-operation with the Free Churches at home.



(6) To work for the establishment of a Christian civilisation, founded upon the racial, social and economic implications of Christ's teaching.

No. 4 brings into prominence the close kinship of all evangelicals to whatever branch of the Universal Church they may belong.

These aims are realised apart from the methods already stated, by the publication of pamphlets and books. These include some 60 pamphlets and such books as 'Liberal Evangelicism', 'The Inner Life', 'The Call to Unity' and others in course of production.

Lectures and teaching missions are also held in various part of the country from time to time.

There is also a Bible Reading Fellowship and courses of Sunday School lessons are in preparation.

Retreats and Quiet Days are held as occasion arises. In this direction there is a special opening and hitherto this activity of the Christian life has been emphasised almost exclusively by those of more sacerdotal tendencies.

Lastly there is an ordination candidates' fund to enable picked but poorer men to enter the Ministry of the Church.

Individual members and groups naturally exert a real influence in their locality but public pressure is brought to bear on larger issues through the Central Council which is elected annually.

This body watches the trend of affairs in the Church and has been able in various instances to see that evangelical interests and forces are mobilised and enabled to express themselves.

There is no doubt that this Movement holds the key of the future. It looks both behind and before, it is not static but progressive and dynamic. It is free and receptive and thus is able to absorb all that God in His wonderful revelations through nature and science as well as through religion is striving to give to man for the enrichment of his whole experience, individual and corporate.

Those interested can obtain further details from the Secretary at the Head Office, Room 16, Church House, Westminster, S.W. 1, London.

# Joint Council of the United Church of Northern India, the Methodist Episcopal Church in Southern Asia, and the Baptist Communion associated with the Baptist Missionary Society.

## Report of the First Meeting held at Allahabad.

DECEMBER 2 to 4, 1931

1. *Devotional Service*.—The meeting was opened with a devotional service held in the Jumna Church on the campus of the Ewing Christian College. The essential unity of the three Churches in faith and spiritual experience manifest throughout the sessions of the Council was specially attested by the fellowship realised in this opening service, and in particular in the observance of the Sacrament of Holy Communion, which was jointly administered by the Rev. Dr. Yohan Masih of the United Church of Northern India, the Rev. Dr. A. A. Parker of the Methodist Episcopal Church, and the Rev. Philip John of Baptist Communion. Dr. Parker gave a devotional address.

2. *Roll Call*.—The following members were present :—

Representing the United Church of Northern India: Rev. J. C. Blair, Rev. A. R. Graham, Rev. A. R. Low, Rev. Dr. Yohan Masih, Rai Bahadur N. K. Mukerji (*vice* Rev. B. Bhaskare), Rev. Augustine Ralla Ram, Rev. Dr. H. C. Velte.

Representing the Methodist Episcopal Church: Dr. Asirvatham, Mrs. J. R. Chitambar, Bishop J. R. Chitambar (till the arrival of Bishop J. W. Robinson), Rev. J. Devadasan, N. Jordan, Esq., Rev. Dr. A. A. Parker, Rev. Dr. J. W. Pickett, Bishop J. W. Robinson, Rev. C. B. Stuntz.

Representing the Baptist Communion: Rev. John Drake, Rev. Philip John, Rev. A. L. Sircar.

3. *Visitors*.—Rev. Bartholomew Gardiner, Rev. Dr. S. Higginbottom, Rai Bahadur A. C. Mukerji, Rev. F. M. Perrill, Rev. Dr. C. H. Rice.

4. *Organization*.—

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5. *Agenda.*—An Agenda Paper embodying the instructions of the Delhi Joint Meeting was approved as the basis of the deliberations of the Joint Council.
6. *Report on action taken by the Participating Bodies.*—The following statements were submitted on the action taken by the Participating Bodies with reference to the recommendations of the Delhi Joint Meeting :—

(a) The Rev. Dr. Yohan Masih, Stated Clerk of the General Assembly of the United Church of Northern India, reported that the General Assembly of his Church at its last meeting, at Lahore, had passed the following Resolution: 'That the Committee on Church Union be authorised to follow up the work of the Lucknow Round Table Conference, and to enter upon definite negotiations with any Churches which may be prepared to go forward on the lines indicated in the Resolutions passed there; proposals to be submitted in due course to the Assembly or its Executive Committee.'

As the matter had not progressed far enough to necessitate the calling of a special meeting of the General Assembly, the printed report of the Joint Meeting of the Church Union Committees of the Methodist Episcopal, the English Baptist and our own Churches was sent to each member of the Executive with the request that suggestions or criticisms on the resolutions of the Joint Meeting be made, and that ten representatives be appointed to meet with similar representatives from the other two bodies to bring into being the Joint Council. The Executive, without making any criticisms or objection to the report, appointed ten representatives to meet with the representatives of the other Churches. The report and recommendations of the Joint Council will thus be presented to the General Assembly at the end of 1932 for them to take official action.

(b) The Rev. Dr. J. W. Pickett reported as follows:

In reporting the action of the Methodist Episcopal Church in Southern Asia on the recommendations of the Delhi Meeting it gives me great pleasure to assure this body that it is undoubtedly the earnest and sincere desire of the membership of our Church to proceed with the programme outlined at Delhi and to consummate a corporate union at as early a date as possible.

There were two points of high spiritual intensity at our Central Conference held in Cawnpore from the 27th December, 1930, to the 7th January, 1931. These were first the election of our first Indian Bishop,



present here with us to-day, and second the presence and testimony of the three delegates from the United Church of Northern India, Dr. H. C. Velte, Rev. J. C. Blair, and Rev. Augustine Ralla Ram. Their plea for the speedy consummation of corporate union of the three negotiating Churches met with strong and vigorous approval.

The recommendations of the Delhi Meeting were presented to the Central Conference. After careful consideration first in Committee and then on the floor of the Conference, eight resolutions embodying the will of this supreme body of Methodism in Southern Asia were adopted. I will now read these resolutions, and I think it will be clear to you all that the Methodist Episcopal Church in Southern Asia means business.

Resolutions adopted by the Central Conference on Church Union :—

I. That the three Churches represented at the Joint Meeting in Delhi be recognised as united in faith in and devotion to Jesus Christ as Saviour and Lord; and that the purpose be declared to overcome the difficulties of organisation that now keep us from corporate union in one Church.

II. That approval be given to the proposal for setting up a Joint Council to work on the lines proposed in Resolutions 2, 3, and 4 of the Joint Meeting, and that ten members of the Council be elected by the Central Conference.

III. That the Joint Council be requested to arrange for the appointment of a Joint Consultative Commission, to contain in its membership representatives of the three Churches proposing to unite, and of the co-operating Missionary Societies abroad, to consider the relations of the Missionary Societies and the Churches which they represent to the proposed united Church, and in particular to advise concerning matters referred to in (a), (b), (c), and (d) of Resolution No. 4 of the Joint Meeting.

IV. That the Joint Council be requested to prepare a simple statement of doctrine to witness to and safeguard the faith the Church has ever held in Jesus Christ.

V. That the principle of comprehension already in force in this Church in regard to the sacraments be recommended to the Joint Council as providing a *modus operandi* for including in one Church those who believe in the baptism of infants and in a choice of modes (immersion, sprinkling or pouring) and those whose belief limits the sacrament of baptism to believers and the mode to immersion.

VI. That the Joint Council be given advisory powers in every realm of common interest, and that the Executive Board, the several Councils, and all other organisations in our Church in Southern Asia be advised to give sympathetic and careful consideration to any recommendations the Joint Council may make to them.

VII. That the Joint Council be informed that the Central Conference attaches great importance to the security of appointment enjoyed by the ministers of the Methodist Episcopal Church, and the corresponding assurance to the Churches of having pastoral service of a minister of proved character and ability, and consider it necessary that these values be thoroughly safeguarded in any plan of union.

VIII. That the Joint Council be advised that the Central Conference recommends that careful attention be given to the need of ministers of the Church being given assurance of retirement allowances and for financial assistance for needy widows and minor orphan children of any of their number who die in active service or in the retired relation.

(c) The Rev. John Drake reported for the Baptist Communion as follows:—

Unlike the United Church of Northern India and the Methodist Episcopal Church, the Churches associated with the Baptist Missionary Society have no central organisation. Hence the recommendations of the Delhi Joint Meeting had to be submitted to separate Church Organisations and to the Central Executive of the Baptist Missionary Society, with the suggestion that in the event of the recommendations being approved, the quota of five Baptist representatives be appointed as follows: one for Bengal; one for Orissa; one for Lushai; one for Bihar and the Baptist Church Councils in the U. P. and Panjab, and one for the B.M.S.

General approval of the Delhi Recommendations was signified by the appointment of delegates, as suggested, with the exception of Lushai. It seems that, for the present, the Lushai Churches are not ready to respond, on account of their remote situation. Thus the number of Baptist delegates so far appointed is four.

There has not yet been sufficient opportunity for the appointing bodies to express any judgement on the details of the Delhi recommendations, beyond the fact that the appointment of delegates signifies their general approval. It is probable, however, that statements will be formulated in due course when the responsible Councils, etc., meet. The

whole subject of Church organisation will be on the Agenda of the United Conference of the B.M.S. which is to meet in January next.

The above reports were discussed at length and thereupon the following Resolution was unanimously adopted:—

RESOLUTION I.—This Joint Council having received and considered the reports from the negotiating Bodies now enters upon its tasks with a deep sense of the far-reaching significance of the responsibilities with which it is charged. It notes, in particular, that, in the terms of Resolution II of the Delhi Meeting, its appointment is designed 'at once to secure a measure of effective co-operation, and to provide for the progressive attainment and ultimate consummation of spiritual and corporate unity.'

At the outset, this Council desires to place on record its conviction that the large measure of unity in faith and experience already existing in the three Communions concerned,—a unity that is finding abundant expression in the spiritual fellowship enjoyed during this First Meeting of the Council and supremely in the joint celebration of the Sacrament of Holy Communion observed at the Devotional Service with which its proceedings were opened,—makes it both desirable and possible to devise, at no distant date, a form of Constitution which will serve as a basis of union suitable for the expression and further promotion of the existing spiritual fellowship and for the gradual unification of the manifold interests of these Communions in an organic whole.

Meanwhile it will be the aim of the Council, by the exercise of its advisory functions and the assumption and discharge of such executive powers as may be delegated to it by the uniting Bodies, to promote united activities in various spheres of common interest, relating both to the internal welfare of our Churches and to the evangelisation and uplift of the non-Christian peoples of this land; and it therefore appeals to all the Churches it represents to co-operate effectually in such undertakings and especially to join in earnest prayer that it may be guided and blessed in all its endeavours to the end that the cause of Christian unity may be furthered and the ultimate goal of the organic unity of these Churches be consummated.

Among the more specific measures which this Council desires to see adopted, and for which it proposes to take early action, is the



institution of a system of transfer, whereby members of any one of the uniting Churches, on removing to other areas, may be received into the membership of any other of the uniting Churches. By the adoption of such a system the Council would seek to prevent the drift of Church members from Christian fellowship. At the same time, it believes that an initial act of this kind will serve as a fruitful means of demonstrating and further fostering the unity of the Spirit that already exists in the uniting Churches.

This Council also desires to commend to the prayerful consideration of the uniting Churches the additional Resolutions adopted at this First Meeting with the object of promoting the cause of union to which we are committed.

It was further resolved :—

RESOLUTION II.—That the Executive Committee of the Joint Council make request to the Participating Bodies for such executive powers as may be called for by actions taken at this meeting.

7. *Polity and Organisation.*—*The Report of the Committee on Polity and Organisation* was presented by the Convener, Rev. Dr. H. C. Velte. After lengthy discussion, it was resolved :—

RESOLUTION III.—(a) That this Report be accepted and referred to the Standing Committee on Polity and Organisation for further consideration and the formulation of specific recommendations.

(b) That the following matters, referred by the Delhi Meeting to the Joint Council, be passed on to the Committee on Polity and Organisation for consideration and report :—

(i) The consideration of the areas, constitutions and functions of the Church Councils, Synods, Unions, Conferences and other ecclesiastical bodies pertaining to the uniting Churches, with a view to their possible co-ordination/and amalgamation.

(ii) The unification of the nomenclature relating to Church organisation and the Ministry.

(c) That, with a view to the unification of the organisations and activities of the uniting Churches, the Executive Committee—

(i) Prepare a list of parallel bodies, and seek to secure an interchange of delegates for purposes of consultation and inspiration leading to the consummation of union,

- (ii) Consider the question of the local association or amalgamation of Churches.
- (iii) Consider the possibility of correlating arrangements for worship in English and the Vernaculars, and take such action as may be deemed desirable.

8. *The Doctrinal Standard and the Sacraments.*—After consideration of the Report of the Committee on the Doctrinal Standard and the Sacraments, as presented by the Convener, Rev. Dr. Yohan Masih, it was resolved :—

RESOLUTION IV.—That this Report be accepted and referred to the Standing Committee on Doctrinal Standard and the Sacraments for further consideration and the formulation of specific recommendations.

9. *The Ministry.*—The Report of the Committee on the Ministry, as presented by the Convener, Rev. A. Ralla Ram, having been considered, it was resolved :—

RESOLUTION V.—That the Report be accepted and referred to the Standing Committee on the Ministry for further consideration and the formulation of specific recommendations.

10. *Relations with Missions, Mission Boards and Churches abroad.*—On behalf of the Committee dealing with this subject, Dr. Pickett moved two Resolutions, which were unanimously adopted as follows :—

RESOLUTION VI.—In efforts to extend the union happily begun in this Council, until complete corporate unity is consummated, reliance shall be placed upon the principle of comprehension in dealing with relations to Missions, Mission Boards and Churches abroad. It will be the purpose of the Joint Council that all existing relations shall be retained and strengthened wherever consistent with the attainment of union, and that modifications, if required, should be effected after full consultation, and, where necessary, express agreement with the related Mission, Mission Board or Church abroad, and should be in the direction of more effective participation by the Church in India in the control of policy and programme.

RESOLUTION VII.—That the Joint Council arrange for the setting up of a Joint Commission comprised of representatives of the three

uniting Churches, the Missions associated with them, and the Missionary Societies abroad, to consider the relations of the proposed United Church to the Missions, the Missionary Societies and the Churches abroad, and to formulate such proposals as will remove any difficulties of relationship that might impede the progressive attainment and ultimate consummation of the spiritual and corporate unity of the uniting Churches. In adopting this resolution, this Joint Council desires to impress upon all concerned the supreme importance at this juncture in the history of the Church in India of strengthening the resources and rallying the forces directed to the advancement of the cause of Christ in India.

It was further resolved :—

RESOLUTION VIII.—That the Executive Committee request the uniting Churches, where necessary, to secure authority to consummate corporate union.

11. *Publications*.—After considerable discussion of the financial and other phases of this matter, the following Resolutions (IX and X) were adopted :—

RESOLUTION IX.—That this Joint Council invite the Council of Publication of the Methodist Episcopal Church in Southern Asia and the Publication Committee of the United Church of Northern India to appoint representatives to meet with representatives of this Joint Council to consider what arrangements can be made to relate *The United Church Review* and *The Indian Witness* and the several vernacular papers of the three Churches represented here, and that the naming of representatives from the Council be committed to the Executive Committee.

RESOLUTION X.—That this Joint Council instruct the Executive Committee to investigate the opportunities for the production of books and tracts for Christians and non-Christians, and that the Executive Committee be asked to take steps to secure the production of Christian dramas and Christian pictorial art.

12. *Educational Institutions*.—After discussion of the subject of the co-ordination or amalgamation of educational institutions, theological and general, it was resolved :—

RESOLUTION XI.—That a special Committee consisting of Bishop J. W. Robinson (Convener), Rev. John Drake, Rai Bahadur N.



K. Mukerji, Rev. Dr. A. A. Parker, and Rev. Dr. H. C. Velte be appointed to study the whole problem and report to this Council.

13. *Property Survey.*—This matter, after some discussion, was indefinitely postponed.

14. *Joint Programmes for Evangelism, Rural uplift and Social Service.*—

RESOLUTION XII.—That these matters be remitted to the Executive Committee with a view to joint action being promoted wherever the work of the three Churches is contiguous.

15. *Religious Education and Young People's Organisations.*—

RESOLUTION XIII.—That a Special Committee consisting of Rev. Philip John (Convener), Dr. Asirvatham, Mrs. J. R. Chitambar, and Rev. J. L. Gray, be appointed to study the problem of correlating religious education and amalgamating young people's organisations, and report to this Council.

16. *Forms of Worship and Ritual.*—

RESOLUTION XIV.—That the Executive Committee be asked to examine such material as is available and secure the preparation of common forms of worship and ritual and report to this Council.

17. *Common Marriage Rules and Regulations.*—In view of the fact that the new Christian Marriage Act, prepared under the auspices of the National Christian Council, is now in the hands of Government, it was deemed advisable to postpone any action regarding this matter until the Government's intentions are made known.

18. *Framing of Constitution.*—It was agreed that the matter of framing a Constitution for the union of the three Churches must be postponed till the matters referred to the several Standing Committees have been more fully studied and reported on for the further consideration of this Council.

19. *Propaganda within the Uniting Churches.*—

RESOLUTION XV.—That the matter of arranging for local conferences to promote the cause of union be referred to the Executive Committee.

20. *Negotiations for wider union.*—After prolonged discussion of the problems involved, in which it was emphasised that the desire to secure wider union must not be allowed to interfere with or jeopardise the advance toward corporate unity already achieved by the three Churches uniting in this Joint Council, it was resolved:—

RESOLUTION XVI.—That the Executive Committee of the Joint Council be authorised to acquaint the Continuation Committee of the Delhi Round Table Conference and any other Churches not represented thereon of the advance already made, and if any express a desire to join with us on the basis of what has been accomplished, they be invited to make application for membership in this Council, such applications to be presented to the Council for appropriate action.

N. JORDAN,  
*Chairman.*

JOHN DRAKE,  
*Secretary.*

(21-25 omitted here for want of space, Ed., CH. UN. NEWS & VIEWS.)

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## Clippings

### Dispensation

From 'The Church Times'

Sir,—You have been very generous in allowing me to put before your readers some of the theoretical considerations which might be urged in support of the recent statement of the Episcopal Synod in India. I had no thought of trespassing further on your courtesy. But Fr. O'Brien's letter seems to call for a statement of facts.

I have received letters from three of the delegates who attended the meeting of the Union Committee at Bangalore in June last. I should like to tell you what they have told me about the Communion services. There were three of them, on three different days. The first was an Anglican service, the second

a Wesleyan, the third an S.I.U.C. service. Of the Bishops, present, two attended the second and third services, and two did not. Also, one of the priests present did not attend those services. I have no information about the remaining four Anglican delegates.

I wonder whether Fr. O'Brien would have written as he did, if he had known exactly what happened at Bangalore. It was different from what he apparently supposed. Some of the Anglicans went to the non-episcopal Communion services, and some would not do so. It has always been clear that both those things might happen in the early years of the Union.

## Dispensation—(contd.)

Under the Union Scheme, it will be permissible for any person in South India who is now a member of the Church of India, Burma and Ceylon, to receive Communion at the hands of ministers of the united Church who are now Wesleyan or S.I.U.C. ministers. At the same time, the 'Gentlemen's Agreement' will secure that people who are now ministered to by episcopally-ordained clergy will not be forced to avail themselves of the ministrations of others, or go without the Sacraments. Thus, those who agree with Fr. O'Brien will be quite free, and as able as they are now, to receive the Communion from the hands of episcopally-ordained clergy. These provisions have been published in the Union Schema for at least five years. They were fully considered by the Lambeth Conference, and not regarded by the Conference as standing in the way of its verdict on the scheme.

The arguments for and against this part of the scheme have been quite clearly stated in England for three years. Whatever may be thought of those arguments, the plan was meant, *inter alia*, to secure that Anglo-Catholics should be able to live, to teach, and to practise, in accordance with their teaching, in the united Church. Incidentally, this will give them an opportunity of persuading people to whom they have at present no access whatever.

It is on account of these proposals that Fr. O'Brien calls Anglo-Catholics to action against the Scheme. We have been already told what sort of action to expect—a threat to withdraw Catholic-minded missionaries from India, if the Indian Church will not take the advice of the Superior of Cowley and persons who agree with him. Now Fr. O'Brien and I are really in the same position in this matter. Both of us have ceased to be members of the Church of India, Burma and Ceylon. We have no control over it. If we venture to offer it advice, we have no grievance if the advice is rejected. On the other hand, the Anglo-Catholics within the

Church of India, Burma and Ceylon, have a right to give their advice in its Councils and Synods, but they have no more right than any one else to demand that it shall always be followed. Their work is greatly valued in India, and many of them are much respected. Consequently, they exercise a very great influence on the counsels of the Church. If they withdraw from the Church, they will exercise no influence on it whatever. That is why, on mature consideration, they will not withdraw.

Meanwhile, I would ask attention to another group of facts. We are learning, by what we are doing and what we are proposing in other directions than South India, that there can be intercommunion between two Churches without committing either to all the doctrines and practices of the other. The doctrines and rules of each remain as they are, till the Church itself alters them. Those of us who wished for intercommunion with the Old Catholics, had to assure our evangelical friends that the Church of England is not thereby committed to all the doctrines and practices of the Old Catholics. If we had intercommunion with the Orthodox, we should certainly not be committed, for instance, to their marriage law.

As the various Churches of the 'Anglican Communion' grow older and develop their individuality, they will also grow less like each other, and we in England shall not be committed by their divergencies from our tradition. Surely this corresponds with the spiritual realities. The communion with our Lord Jesus in the Sacrament of His Body and Blood is a communion with Him of sinful and fallible men whom God forgives for His sake, and uses in Him. Is it not part of our duty to learn from Him to forgive and to use one another?

EDWIN JAMES PALMER, Bishop.

Hendre, Cheltenham.  
July 29, 1932.

Sir,—Bishop Palmer wonders if I would have written as I did if I had known exactly what had happened at Bangalore. No, not quite as I did, for I drew a very cautious inference from the words from *Dnyanodaya* which, I quoted. Had I known that two of our Bishops had acted in a way so contrary to Catholic order, I must have spoken more gravely of the scandal they have given and the distress which all who believe in the dignity of their office must feel.

I have made no threat that Catholic-minded missionaries would be withdrawn from India,

and I dislike, as heartily as Bishop Palmer does, the idea of a Superior in England seeking by threats to control the action of the Church in India. More than one course is open to those who believe that their Bishops are in danger of betraying Catholic principles. We, as a Society, are not committed to any course of action yet, but, whatever conclusion we come to, the premises from which that conclusion will be drawn are (1) that a competent authority (the Oxford Professors) has pronounced the procedure which took place at Bangalore, which is, moreover, fully provided for under the reunion scheme, a clear violation



of Catholic order; (2) that those who consider themselves bound by the principles of Catholic order must keep themselves clear from all complicity with those who violate that order.

It is true, as Bishop Palmer says, that there can be intercommunion between two Churches without committing either to all the doctrines and practices of the other, as is the case in the relations now established between us and the Old Catholics. But we cannot receive Communion from the hands of those who are not priests without committing ourselves to a belief that the priesthood is not necessary for the Eucharist. This difficulty does not occur if we communicate with the Old Catholics; it is the great crux in our proposed relations with the S.I.U.C. and the Wesleyans in India.

I cannot see how it is possible, as Bishop Palmer thinks, that Anglo-Catholics could live, teach, and practice in accordance with their teaching in the United Church. It will be a group of people with incompatible principles, and their will be no common standard of reference for those who belong to it, such as the Book of Common Prayer, which has so amazingly held together men of such divergent views in the Church of England.

May I, in conclusion, point out once more that there is much distress and perplexity at the apparent paralysis of the Church in the face of the determined skilful and tireless propaganda which is flooding India with Episcopal utterances and invading the columns of *The Church Times*. The old landmarks are being removed before our eyes, and principles which have been hitherto regarded

as fundamental and unquestioned, are now being treated as though they were already discredited, though all that is offered in their disproof is based on argument a still unanswered and unexamined, and on misleading analogies.

We need not regret that our cherished beliefs should be challenged in the interests of reunion, but we must not blind ourselves to the fact that the challenge affects the very grounds on which we believe that the Church of England is a part of the Catholic Church. Whatever may be the present faith of those who defend the Indian reunion scheme, they are claiming a power of dispensation from the Ecumenical practice of the Church which cuts us adrift from the Tractarian faith which made the Catholic Revival possible, and renders any witness to Catholic principle impossible.

We can be thankful that the new theories are now being uttered more clearly and boldly, for we begin to see where they will lead us to, and should be able to estimate better their subtle and corrosive influence. As we drifted into communion with the Swedish Church without protest or appeal to principle, so now we are being resolutely steered into a practice of intercommunion which in process of time will make the Church of England as indistinguishable from the Protestant world around it as the South Indian bodies with which at the present moment we are preparing to unite.

W. B. O'BRIEN, S.S.J.E.

The Mission House,  
Marston Street, Oxford.  
August 3, 1932.

## Inter-communion with Free Churches

### Proposal by Modern Churchmen's Union

The following statement on inter-communion is issued by the Council of the Modern Churchmen's Union, of which the Dean of St. Paul's is President:—

The Council of the Modern Churchmen's Union is convinced that the most practical way of putting an end to 'our unhappy divisions' in this country is the establishment of inter-communion between the Episcopal, Presbyterian, and Free Churches. This step in itself is most desirable, whether or not it should lead to some form of federation or reunion.

(i) The Council affirms the principle of Christian hospitality that the Communion of the Church should be open to all Christians who desire to come.

(ii) Inasmuch as (a) the Bishops in the Lambeth Appeal (1920) stated:—

We acknowledge all those who believe in Our Lord Jesus Christ and have been baptized into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ, which is His Body.

## Inter-communion with Free Churches—(contd.)

and (b) a Committee consisting of the two Archbishops and 12 Bishops expressed the opinion (1923) that the Ministries of the Free Churches

are real Ministries of Christ's Word and Sacrament in the Universal Church,

the Council feels that members of the Church of England must regard members of such Free Churches as fellow Churchmen.

(iii) The Council is therefore of the opinion that it should be competent for every minister of the Church of England to welcome members of other Christian denominations to partake of the Holy Communion if they desire to come.

(iv) This would not conflict with the Confirmation Rubric, which is a domestic rule of

the Church of England based upon the practice of the pre-Reformation Church, and refers to a period before the rise of Nonconformity. In the Council's view the rubric does not cover the case of the Free Churches at the present day.

(v) The Council regards as untenable the assertion that persons cannot join together in Holy Communion unless they hold the same views regarding the Sacrament. No requirement is laid down in any rubric as to the acceptance of any specific Sacramental teaching as a condition of Communion.

(vi) The Council considers that the recognition of such wider fellowship in the Sacrament should be reciprocal.

## Anglican Convocation and Inter-communion

(From 'Times')

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Dr. Darwell Stone (Oxford) then moved the consideration of the following resolution appended to the first minority report:—

That this House, having carefully considered the resolutions sent down by their Lordships of the Upper House, is of opinion that the admission of Nonconformists to Communion in the English Church as proposed in the resolutions would not be in accordance with the rubric at the end of the Order of Confirmation and the Canons of 1604, would create great difficulties for parish priests in teaching their people the importance of confirmation, would retard rather than promote the process of reunion, would obscure the principle that 'inter-communion should be the goal of, rather than means to, the restoration of union,' and would cause much dissension among members of the Church of England.

He contended that if they were using inter-communion as a thing which existed, were they not using it as a means rather than as a goal?

The Provost of Leicester (the Ven. F. B. Macnutt) maintained that the contentions con-

tained in the resolution and in the report with which it was associated were really hardly worthy of the great Anglo-Catholic school in the Church. He challenged the contention that the step advocated by the Bishops would really retard the process of reunion. The rejection of such mild, reasonable, and Christian proposals would most definitely retard the process of reunion. When such proposals were brought forward in the Lower House, which represented so much scholarship and established authority, and when members found it impossible to follow the Bishops, that seemed to many Nonconformists a line of action which was almost impossible to understand.

The Rev. E. D. Merritt (London) pointed out that the Bishops were asking them to approve definite legislation, and they feared the unfortunate result would be the making a thing now admittedly abnormal into what would be normal. He emphasized the concluding words of resolution (B) that inter-communion 'would cause much dissension among members of the Church of England.'

The resolution was lost by three votes, the voting being:—For, 72; against, 75.

## The Christ Ideal

[Extract from a letter received from S. India.

From 'The New Outlook' Toronto, Canada, March 9, 1932.]

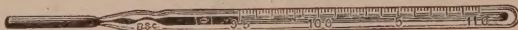
'The great problem before us is not union between the Free Churches. To me that problem has become so insignificant that I do not care to pay any attention to it. The fact that we still remain separate is such a silly unchristian prejudice that I cannot abide it. I can speak frankly to you because you in Canada have overcome this matter and are now part of a united Church. The same should be true of all the Free Churches in America and Canada and England. There is no more excuse to-day for Presbyterians, Methodists, Congregationalists, United Brethren and Baptists remaining apart than there was in Corinth for people to call themselves by names

of Apollos, Cephas and Paul. We do not differ on any real essential points and for us to continue our separation simply is due to self-will and prejudice on the part of individuals who prefer the comfort of their own snug little denomination rather than losing their identity in the body of Christ Himself. They do not want to be a foot or hand in that body. They want to be a Church, which really means a separate body in the family of Christ. This, of course, destroys the whole imagery of Paul's figure and instead of becoming parts of His body we become rather divided brothers and sisters setting up our own establishment. It is not the Christ ideal.'

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